/1 cont./

000 against the former. The El kuafi recognized the chief (ol oiboni)
124 of the Masai as also their own and seem for a long time to have
184 been on the best of terms with them. Then -- so the tradition
619 tells -- a girl named Matangé, from the family of the ol oiboni
726 Sinonik -- she is usually designated as his sister, more rarely as
[978] his aunt -- took a fancy to a member of a legation of El kuafi warriors sent to Sinonik and went away with her lover. When she bore him a son, the El kuafi proclaimed him their ol oiboni and at the same time refused to obey Sinonik. With this the wars began between Masai and El kuafi. They lasted -- so it seems -- the entire first half of the nineteenth century and occurred sporadically even in the second half of it. One of the decisive battles was at Kisongo, a six-hour march west of Meroberg /Mt. Meru/, where later on the chiefs of the Masai took up their permanent /S/ residence. The ones driven away went into the rugged forests of
• [466] Meroberg, where they lived for a long time in constant strife with the Masai, until the chief Mbatyan completely subjugated them and forced them into compulsory service. Other battles took place near Ngurumán, north of Lake Natron: the rest of those conquered still live there, mixed with Wasegedju from nearby Soujo. The
[361] remnants of the ones defeated in the Serengeti steppe are still to be found in Taveta, Kahe, Arusha-uchini. The first battles between Masai and El kuafi probably took place in the vicinity of Kenia /Mt. Kenya/, and led to making the latter sedentary.

One of the last great clashes was in the steppe area Segumi: the ones conquered fled to Ngujuka and then farther to Usegua and Mahya, where they founded a settlement under the chief Lemá.

124 The Masai took a few individuals from among the defeated
184 into their community. The rest split up. One -- larger -- part
619 became sedentary and formed some colonies in the vicinity of
[361] foreign tribes or merged with other tribes. Another -- smaller --
[721] part at first made a living for a time from hunting, until it
[231] succeeded, by means of raids against sedentary peoples, in coming
[101] into the possession of livestock again. Today they again live wholly as before and are distinguished from the Masai only by

/19 cont./
was followed by Subet and the latter by Mbatyan. After the latter's death the Masai split up. One part placed itself under Lenana, the eldest son of the principal wife, who was born before the accession of Mbatyan, the other under Zendeo, who was the old man's favorite son and named by him to be his successor. The people relate that Lenana cheated Zendeo out of the succession in a way similar to how Jacob cheated Esau out of the right of the first-born. Whereas the deception was achieved in the latter case through the tied-on goatskin, it was made possible in the former case by the gloom of the hut in which old, weak Mbatyan was lying on his sickbed. He thought he had Zendeo before him and instructed Lenana in the secret arts of the ol oiboni. The two are now bitter enemies, who maintain a continuous civil war, to the misfortune of the Masai people. Lenana, now a man about 49 years old, lives with his followers in British East Africa, in the vicinity of the railroad station Nairobi, whereas Zendeo, ten years younger, inhabits, with his hordes, the steppes of German East Africa. Both are merely phantom figures in comparison with their father, who had occupied an outstanding place in the succession of chiefs. Under him the Masai experienced their last golden age. After his forefathers Sitonik and Subet had subjugated the Wakuafi, it rested upon him to keep down their constant uprisings and to weaken and enslave them so that no danger from them could threaten the Masai any longer. Through a well-organized spy system Mbatyan kept himself continuously informed about the conditions of his opponents, so that the rapacious warriors could always attack those very Wakuafi settlements in which a war expedition /20/ against the Masai was being prepared. The most trouble here was made by the Wakuafi of Meruberg /Mt. Meru/, who found safe hiding places for women and livestock in the cleft mountain forests, while the men undertook raids on neighboring Masai kraals. Finally, however, the Meru people were successfully mastered; indeed, they even became so pliable that they performed compulsory labor for their oppressors. One must bear in mind with what deep contempt all men of the Masai people look upon any kind of work, which they regard as something disgraceful, not compatible with a man's dignity, in order to

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619 /20 cont./
791 understand what such a success meant. Mbatyan demanded thou-
727 sands of workers, and they moved obediently, in endless long lines,
• 466 men, women and children, toward the steppe area of Kisongo, lying
[466]

Merker phot.

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Ill. 4. Zendeo, the present chief of the Masai.

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791 west of the mountain, where the mighty one resided, like his
727 ancestors. There they had to dig a long water channel, whereby --
466 a further particular humiliation -- the men had to work in rank
[462] and file with the women. Encouraged by these and other successes,
175 the Masai became more and more arrogant, and they extended
648 their war expeditions farther and farther. It was not only the
721 Negro tribes of the interior who had to suffer under their lust for
robbery and murder, they even penetrated into the immediate
hinterland of the coast and directly approached the coastal cities
of Mombasa, Tanga, Bagamoyo, and others.

175 The belief in the magic means for healing purposes which
791 Mbatyan gave those seeking help, and whose chief ingredient
755 quantitatively was the vanilla-scented, pulverized wood of the
ol mogongora liana, was so deep-seated in the people /21/ that
it was often supposed to have actually brought to the people

/117 cont./

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As a servant of Europeans the Masai in general shows the same moral quality as the members of other tribes from the interior of East Africa (1).

1. I became acquainted with youths of ten different tribes of the interior. They are all quite considerably better, though also more inept in the beginning, than the brazen-impudent, conceited, and thievish nigger-dandy of the coast.

There is just as little domestic-servant faithfulness and dependability as there is constancy and gratitude for benefits enjoyed. An opportunity to rob the master is happily utilized; in the kitchen, meat, milk, and butter especially disappear. In the pasture the Masai herdsman draws off milk from the cows and blood from the oxen and sucks fat from the tails of sheep. One time the herdsman came home from the pasture in the evening, quite out of breath, and lamented that an elephant coming in the vicinity of the herd had scattered the cattle by its bellowing. In spite of a diligent search, two head of cattle were supposedly lost because of it -- two cows, of course! This was indeed very annoying, but was not to be altered, and I contented myself /118/ with ordering the herdsman to stay closer to the station with the herd. About eight days later the same incident -- ostensibly -- happened, and again it was two of the best cows. If that had gone on, we would have been rid of the entire herd in a few months. The warning had been useless, so the shepard was given a sound thrashing. And behold! From then on not only did the elephants remain away from the herd permanently, but even the cattle that had last disappeared showed up again. He had stolen them and given them to a friend for safe-keeping. Another case. A settler had a herd of fine select live-stock about two hours from the farm in a secure palisade-kraal and in the care of a number of Masai in his service. A mark had been scratched into the hide of the cattle. One day the herdsmen brought a number of cows to the farm with the observation that the mark had grown over and would have to be cut again. The owner did

/118 cont./

177 181 609 466 this and discovered to his sorrow that the cows had wasted away in the last few weeks to the point of being unrecognizable. If he had examined them more closely, he would also have found that they had aged several years in the preceding month. But he had no thought of any dishonesty of the people, whom he considered honorable and good, until after more than 100 of his finest cows had been exchanged for old, worthless ones and he had unsuspectingly marked all of the latter. One could cite a whole series of such examples instructive for the settler, but here let there be pointed out only one particularly popular trick: When in the evening the livestock of the settler is driven to water, the native stockowners -- both Masai and Negroes -- also like to drive their herds into the vicinity of this watering place. In the press and haste of the livestock for the water, there run into the herd of the European, as intended, a few head of the cattle of the Black, who now, instead of taking his stock out of the strange herd again, moves off with a corresponding number of the settler's best cattle.

177 181 469 609 [145] When the Masai servant who regularly invested his savings in cattle has assembled a small herd, he often enough leaves service in order to return again to his people. If an opportunity presents itself, it may happen that he now serves his compatriots as a spy against his former master. Uncircumcised youths who hire themselves out as boys return to their native kraals for circumcision, live there a few years with their contemporaries in the usual manner, and then often go back into service.

177 181 609 829 The Masai living in the tribe is and remains mistrustful of every European whom he has not become intimately acquainted with through the years. He regards the latter's honesty and forbearance as weakness and believes that it is only because of a lack of strength and cleverness that the European does not oppress him just as he himself does this with the Negroes. He performs a service for the European only in order /119/ to have some -- often enough illegal -- benefits from it. If he concludes friendship with him, it is done merely for the sake of appearances and a momentary advantage. As one accused, he almost never confesses, even with guilt proved, but rather, reacts with profound indignation: "A Masai does not do anything like